THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

QUALITIES OF AN EFFECTIVE LEADER

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Pamphlet Number One

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

LEADER'S MANUAL

Basic Materials,
Pamphlet 1

QUALITIES OF AN EFFECTIVE LEADER

"Follow me, and I will make you to become fishers of men"—Jesus

Materials to be Used as Aids in Building a Church Program with Youth

Prepared by the
COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH
Approved for experimental use, February, 1927, by the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago, Illinois

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WHAT TO DO WITH THIS PAMPHLET

With a Personal Record for the Leader who Finds Help in a Written Account of His Work

1. **Get the Others in the Series**—including the loose-leaf cover binder.

2. **Read It Through Carefully**

   Date first read ..... My general impression .....

3. **Talk It Over with Others**

   With whom? Result?

4. **Do Some Further Reading**

   (See page 30.)

5. **Analyze Leadership You Know**

   (See chart on page 26.)

   Date .....Effect upon my own work .....

6. **Register Yours as a Co-operating Group**

   (See form on page 31.)
   (Unless you have already used form in some other pamphlet)

   Group registered on .....

7. **Send in Report of Experience**

   (See form on page 33.)

Report sent in on .....
Name of Leader .....
Name of Group .....
Church or Other Organization .....

Qualities of an Effective Leader

"One who has head enough, and heart enough, and liberty enough, and time enough, to be a master in the kingdom of life" is a leader

A CERTAIN small town church had at one end of the age-scale a group of men and women who carried the burden of its work, and at the other a great many children. In between there were about one hundred young people between twelve and twenty-three years of age. Nearly all of these were in the Sunday school, a scant dozen of them were members of the church, and eight or ten were actively engaged in the task of the church and the community.

Into that church there chanced to come at about the same time a man and a woman. The one was particularly interested, as it proved, in boys and the other in girls, though each, fortunately, was also deeply concerned that the program of the church should minister effectively to both. They began to pour their lives and service into the development of these hundred average youth in a working-class community. About four and a half years were spent in this way. At the end of that time it was possible to look back and analyze the results.

In that time certain things had happened. For one thing, more than half the hundred had become members of the church. One class of fifteen older boys that had contained only two church members at the beginning of the period had only two who were not members at the end of the time. Mere membership in the church is not a final test, of course, in itself, and yet in this case the testimony of the older members of the church was to the effect that these young members were of the most enduring quality they had ever received. As another result, four boys, who were about eleven years of age at the beginning were, at the end, committed to a way of life that later led them into the ministry and they are now in college fitting themselves for that work. Again, leadership training classes were conducted that recruited and trained the young people who in a few years became the active leaders in the church and the community. Also, there has since gone out from that community to normal schools and colleges in other communities approximately four times as many youth as in any previous period.

A physician of the town, not himself an active church-man, when shown the crude gymnasium and social rooms that were used almost nightly as factors in the church program, said, "So this is where the young fellows have gone to from the street corners this winter? I have noticed a difference." In many other ways evidence could be gathered to show how the program of that church contributed to the building of Christian character.

This is not an unusual instance; in different details, it is being duplicated in the work of many Christian leaders with their groups of youth. The results that are given in this instance are not, of course, the only results that were secured. The methods of these leaders, if described in the greatest detail, would not prove an easy and infallible remedy for the ills in leadership of other groups. However, if we take the work that these leaders did and the results that they secured as illustrations of what is going on in many other successful groups, we can secure something that the reader of these lines can apply to himself as a leader.

An attempt will be made, therefore, to describe in this section some of the qualities that enter into a good and effective leader. Details of method will not be discussed here; they are left for the next section and other sections of these materials. In this section we will face some of the questions that successful leaders usually consider before deciding on any particular method at all. The reader will gather the most from these paragraphs when he[1] studies them critically in the light of his own experience, asks himself if they are true or not, as he sees the matter, and then seeks to criticize his own leadership by these standards or by others that he himself will devise.

In the light, then, of the good results that others have secured, there seem to be certain marks, or qualities, that go with a good and effective leader of youth. These qualities set off leaders who get results in character from those who wander about, get nowhere, and accomplish little or nothing in character. These marks or qualities may be stated by saying that an effective leader gives evidence of: A Passion to Serve Youth, An Understanding of Youth, Comradeship

[1] The word "he," or "his," etc., as used in this pamphlet to describe a leader, is used in its generic sense by which it refers either to a man or a woman. It seemed better to the committee to follow this plan than to use each time the cumbersome statement "he or she," "his or her," etc. Women leaders, are, therefore, reminded that these materials are intended for both sexes.

with Youth, A Vision of the Goal, An Appreciation of the Process by which Character Develops, An Understanding of a Youth Program, Skillful Use of the Principles of Program-making, A Wise Use of Growing Loyalties, A Wholesome Personality, and a Growing Christian Character and Experience.

I. A PASSION TO SERVE YOUTH

BY this is meant a deeply rooted desire to serve youth. Other things enter in, of course, such as a desire to do the will of God, but one of the necessary elements is an ambition to serve youth itself.

No passing whim, no temporary fad, no selfish end, no purpose that is rooted in the success of any institution will ever meet the severe demands of this task. "If it had not been for ———— I would still be clerking in a country store," said a well-trained, successful church director regarding the leader who had helped him to find his way in life. That leader, when the remark was repeated to him, went back over the two years or more in which he had dealt with that lad and he could find no stronger basis for his faith and persistence than just his stark desire to "help the chap to find something worth while in life." He wanted to see the lad achieve a Christian character, reach definite, practical goals in attainment, and fit himself for some sort of worthy work.

A well-known leader of youth has phrased this purpose in these words:

"The reason for young people's work is young people. We do not work with them because of the church or industry or society. If we are true young people's leaders at heart, we work with them because they need our help to achieve their greatest work in life. In the final analysis, I spend hours in this work because of Bob and Bill and Ed and Art and Joe and Red and Jack and Ruth and Trix and Mary and Maude and Peg and Janet and Betty and Edith and Elenor and Myrtle and their dozens of friends. No abstract notion of my duty to young people I never knew fires me to work. I work because I see young people around me growing up without something that I may be able to help them get. God pity me if I do not rise to the occasion!" [2]

[2] Mayer, "The Church's Program for Young People," page 378.

II. AN UNDERSTANDING OF YOUTH

THIS means a sympathetic understanding of developing needs in the adolescent period of life.

"Can you help us with our boy problem?" said a church worker. "What is it?" said the speaker. *"We have no boys* older than thirteen years. At about twelve they leave us."

"Can you help us with our boy problem?" said another. "What is it?" was the reply. "We have so many boys we don't know what to do with them. We haven't nights enough in the week, or rooms enough in the church, or leaders enough. What will we do with them? *They infest the place!"*

How account for the difference? The boys were of much the same sort in both places. The difference lay largely in the fact that in the first church there was no real understanding of boys and their needs, while in the second there was such understanding, in abounding measure.

In that second church its leaders knew, for example, that boys and girls of twelve to fourteen are physically at a time of rapid growth, great physical energy, and bodily restlessness; that boys and girls of fifteen to seventeen have slowed down in their physical expansion and so can sit quiet longer, if interested; and that young people of eighteen to twenty-four finally mature and solidify their physical powers. That church's appeal to youth was based upon this knowledge of the facts and the sympathetic understanding that grew out of such knowledge.

These leaders know that those between twelve and fourteen (early adolescence as it is often named) are just emerging into a social, or a "gang" world as we sometimes call it; that in middle adolescence this social desire will bring the sexes together in parties and so on—somewhere; and that in later adolescence these same great social instincts will likely ripen into marriage, home-making, and civic responsibility. That church based its program upon its knowledge of this growth and of these needs.

These leaders were also aware that in early adolescence their boys and girls were going through a keen intellectual awakening, with eager questions and a desire to think for themselves, a development that will go on until the maturing

of mental powers in the later period as they approach twenty-four years of age. That church shaped its study courses and its preaching in accordance with these facts.

These leaders knew that the early adolescent is more interested in Jesus as a hero than in any other way; that in middle adolescence the sensitive emotions of boys and girls lead easily to a highly indealistic note in their religion with a strong personal loyalty to Jesus Christ as Saviour, Lord, and example; and that in the later period religious life may pass through keen intellectual criticism to solid and permanent power. Those facts, sympathetically understood, helped to make the leadership in that church effective with its youth.

As the reader will see at once, this is but a brief and inadequate sketch of the development and needs of youth. Many leaders will want to take up a serious study of adolescence. One of the standard leadership training courses will help in this. Suggested books will be found at the end of each chapter of these materials.

III. COMRADESHIP WITH YOUTH

IN many cases, of course, the passion to serve will grow out of such comradeship and contact because in the fellowship there will be revealed needs and opportunities of service. Knowledge of youth will also grow out of such contacts; in every case, however, this contact with young life is a necessity for good leadership.

The effective leader spends time with youth. This is no long-range work which he can make successful by some mechanical device operated at a distance. He will share experience with them and so discover that the shared experience affects character.

The leader is continually using the simple and unsought contacts with youth that come in the ordinary course of life. The walk home from church, the chat at the street corner, the evening party, the accidental train journey together, the drive home from the picnic, the vacation days—all these and many others provide unexpected opportunities for close personal contacts.

Also, he will spend time with them because they will seek him out. He will sometimes be like the minister who jokingly remarked that he lost his "beauty sleep" on Saturday

mornings because his boys came knocking on his back door early, wanting him to go hiking with them. His youth will seek him to advise them what to read, to help settle their vocational choice, to ask about the deep things of the soul under the guise often of a flippant remark, and, perchance, if he is extremely fortunate, to share with them their romance. But it will all take time, joyful and rewarding time!

IV. A VISION OF THE GOAL

A PASSION to serve youth, an understanding of youth, and comradeship with youth, will help the leader in accomplishing something with youth, but *what is it that the leader wants to accomplish? What is the leader's goal?*

One of the best statements of the goal of the leader of youth is found in the well-known words of Jesus—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This statement is all-inclusive *in its relationships,* because it links one's personal life up to God and to his fellow-men; it is all-inclusive *in its demand upon our lives,* for it covers the heart, the soul, the strength, and the mind, which is our complete all-round nature; and it is all-inclusive *in its purpose,* for it means the devotion of all these powers, *in love,* to God and to men.

A committee representing the Protestant communions of North America has made a statement of purpose in religious education in somewhat specific terms. It is this:

"The objective of religious education from the viewpoint of the evangelical denomination is complete Christian living which includes

(a) personal acceptance of Christ as Saviour and His way of life, and under normal circumstances, membership in a Christian church;

(b) the Christian motive in the making of all life-choices; and

(c) whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles." [3]

[3] From Committee on International Curriculum of International Lesson Committee.

Both of these statements are in very general terms. What does this ideal mean when we make it *detailed and practical?* How can the goal be brought home to the life of an individual youth so that it will affect his daily ideals and conduct? Several plans have been used for thus putting an ideal in definite and detailed terms. Three well-known ones will be taken up here.

1. AN EXPANDING CIRCLE

The picture of the man with a circle drawn round his feet is familiar to all; it indicates that his interests reach no further than himself. Beside him stands the man with a wider circle, one wide enough to take in his house; he sees and cares for nothing beyond his home. Another man's circle is wide enough to include in addition his school, his church, and all else in his own community; beyond that circle all is blank as far as he cares. Still another man's circle takes in his state. Another man's circle includes the world itself, and not only the things that happen in it today but all that happened yesterday and what will happen tomorrow.

So it is with youth. Does it make no difference what a young person's circle takes in? In business life, what will happen to the youth whose circle includes only himself as compared with the one of wider interests? On the ball field, for the lad of fourteen, does his circle count? For the young woman out for a social evening what does her circle mean? In the life of the school, in romance, in vocational choice, the size of one's circle will measure the size of one's life. So, many like to think of the great goal of life as an enlargement of the range of relationships in which one lives a Christian life. Many have been helped by such a concrete picture to see the goal in a practical and usable way.

2. THE FOURFOLD LIFE

One of the best means of making this Christian life attractive and practical to youth is by the challenge of the fourfold life. This ideal has a scriptural basis in the well-known verse, Luke 2:52, "And Jesus increased in wisdom and in stature and in favor with God and man." This means that as Jesus grew in *mind* (mentally), and in *body* (physically), and in His *comprehension of God* (religiously), and in His *appreciation of man* (socially), so also life for us may be in-

creasingly rich in its fourfold development. We live our best life by a balanced development. The challenge of this ideal to youth is of great value and should be everywhere conserved and used.

Leaders, however, should not use this ideal so that it looks as if there is one activity which is entirely physical, another mental, and so on. We know that this is not the case. Into every experience all four aspects of life enter or may enter. Used, however, as a practical ideal and a challenge, the fourfold life has a strong appeal to youth.[4]

3. AREAS OF HUMAN EXPERIENCE

Still another way of picturing in concrete form the ideal of Christian living lies in what has been called the areas of human experience. Human beings live in certain great, well-defined areas of experience. They have to live in these areas because of the laws within them and the world around them. These areas have been defined as follows—

(1) Health
(2) Educational Activities
(3) Economic Activities
(4) Vocational Activities
(5) Citizenship
(6) Recreation
(7) Sex, Parenthood, and Family Life
(8) General Group Life
(9) Friendship
(10) Aesthetic Interests
(11) Specialized Religious Activities[5]

Life in each of these areas has three relationships, namely, to God, to one's own self, and to other people.

The leader who sees his task as the development of complete, all round Christian personality will be greatly helped by such a list as this. It will help him to see where his real work lies; to perceive that he is genuinely dealing with all

[4] Leaders who are interested in studying the ways in which the fourfold life and other plans are used in building program materials can secure the pamphlet "Eight Ways of Organizing a Program," issued by the Christian Citizenship Committee, National Council of Y. M. C. A.'s, 347 Madison Avenue, New York City, New York. It may be secured from the Y. M. C. A. or from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois. Price fifteen cents.

[5] From "Areas of Human Experience," prepared by the Committee on International Curriculum in co-operation with the Committee on Religious Education of Youth of the International Council of Religious Education.

of life and not with a fragment of it; to see that the goal of Christian leadership is so to develop life that the Christian ideal becomes effective in all these areas and not merely in one or two; and to check up what the church in which he serves is doing to minister to such an inclusive ideal. Many leaders are helped by a pictorial way of representing such an ideal in a chart such as the following:

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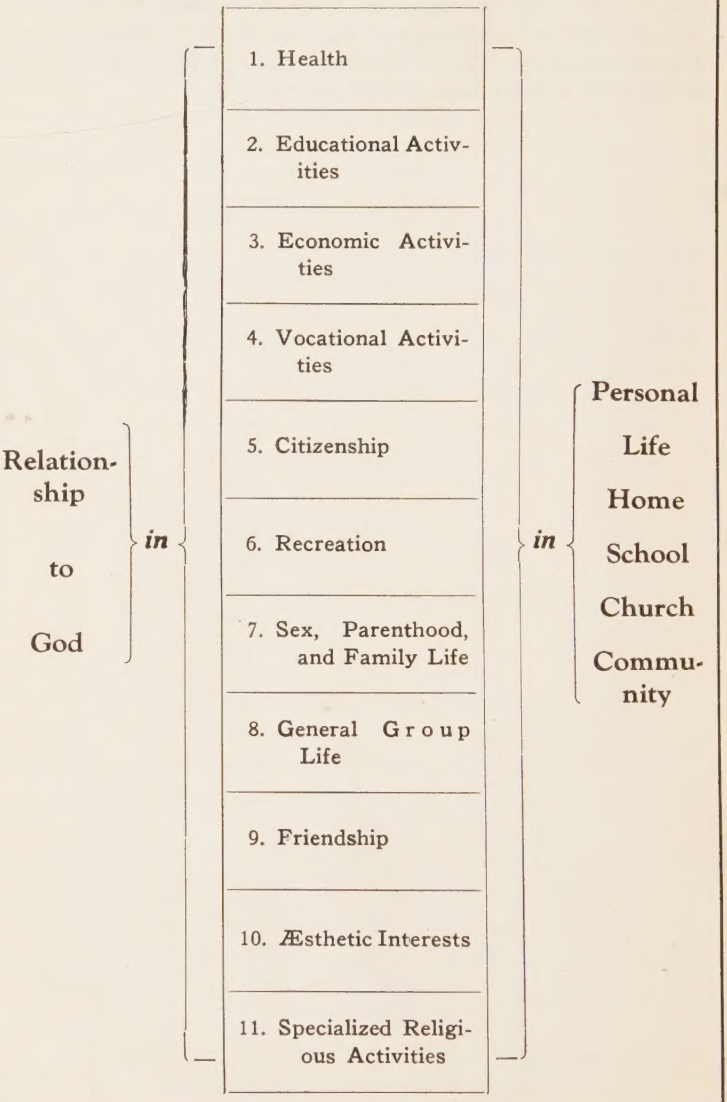
Areas in which Youth Lives



V. AN APPRECIATION OF THE PROCESS BY WHICH CHARACTER DEVELOPS

WE are not dealing here with the details of method, but with some of the principles that lie behind the choice of any method.[6]

1. IT HAS BEEN FOUND THAT CHARACTER IS DEVELOPED IN EXPERIENCE, THAT IS, IN SOME ACTIVITY

The word activity here does not mean only a bodily activity. **It means any active interest.** In that interest the physical element may be prominent, as in baseball, or the intellectual element, as in writing an examination, or the emotional element, as in participation in a worship service. But in each case there is an **active interest** of some sort, and it is in the heat of such an activity that character is formed. For example, in the baseball game, the boy may be deliberately cutting second base in order to take advantage of the fact that the umpire is looking the other way, or deciding to touch the base in spite of that; he is forging character whichever he does. The girl writing her examination may decide to refresh her memory from her notes, or she may decide to fail rather than do so; she is shaping character in the activity. Or again, the lad who shares in the worship service may be irreverent and inattentive, or keenly alert and interested in what the service means; unconsciously something in the ideals of the service whose emotions he shares will pass over into his own life. All this means that his character is formed when he is active, more rapidly than when he is passively listening to a teacher who is merely talking to him about what character should be.

a. The Use of This Experience.

The leader of adolescents will take **their experience, their active interest,** as the basis on which to begin in his work with them in helping them to realize the purposes of Christian education. He knows that since character develops out of active interest, he must put Christian motives and ideals **into these interests.** He will be

[6] These principles are based upon "A Theory of the Curriculum" which is a basic document used jointly by the Committee on International Curriculum and the Committee on Religious Education of Youth.

constantly on the lookout for those things that are gripping them vitally. He knows that those interests form the channels along which he can implant high ideals and worthy habits.

There are a number of ways in which leaders can use these natural interests as aids in character building.

(1) The leader can **help to bring about situations,** that will most likely result in character building. Deciding on a camping trip, for example, may have certain values, but deciding to have a "frolic" and to saw a widow's wood-pile for her may have many more. Such a situation the leader may bring his group to face.

(2) He may also help them to understand **the situations in which they inevitably find themselves** and to grasp the Christian principles involved in meeting them. Life for them is crammed with problems and situations, many of which are perplexing. Shall I cheat at school, or not? Slight my work in the shop, or not? Be a farmer, or go to the city? Follow the social practices of my gang, or oppose them? Borrow money for college, or wait and earn it? All these and a host of other questions that youth asks are ways in which the wise leader is shown his opportunity to guide them through the experiences that come to them daily.

(3) The leader can help youth to **understand and interpret aright the experiences through which they have already passed.** "I have a crush on Mr. ....." said a sixteen-year-old girl about a man of fifty-five whom she admired greatly. "Mother, **what does it mean to have a crush?"** She wanted an interpretation of what she had experienced. Young people can be guided in reflecting upon their acts and their choices. They will feel regret for wrong choices or acts, and a satisfaction with the wise ones; in this way their previous experience enters into and enriches the new experience.

b. Relation of This Experience to Lesson Courses and Materials.

Because he is interested in the experiences of youth, the leader will look upon all subject-matter of every type (lesson material, discussional outlines, project activities, recreational activities, etc.) as **a means by which the experience of the pupil can be guided and enriched.** In regard to every lesson course he will ask such questions as these: Does it deal with problems that are practical in the life of modern youth? Does it draw on the experience of the race? Does it use the Bible? Does it make use of the religious values in other literature? Does it hold up the life and teaching of Jesus as the standard by

which all experience must be evaluated? Does it provide for the developing capacity of the individual, or is it ungraded? Does it provide for boys and girls who differ from each other in previous experience, or is it planned for one type only? Has its wise use consistently caused desirable results in the lives of youth?

c. Relation of This Experience to the Leader's Method.

In this way lesson courses become, not ends in themselves, but guides to enriching and using experience. The leader will, because of this close contact with experience, find that **the method** that he will employ **grows out of experience itself.** Regarding the method he will ask himself questions like these: Does youth participate in the activity because of an interest? Are my pupils learning increasingly what it is to live the Christian life in widening experience? Is youth progressively attached in loyalty to a goal of Christian achievement, such as building the Kingdom of God? If the leader finds that such results are not being secured, he will examine the method that he is using.

2. THE PLACE OF A SATISFYING EXPERIENCE.

The leader will find that the positive elements in character develop out of those activities in which youth has engaged **with satisfaction.**

"Why did Harriet quit attending church as soon as she left home? I always made her go when she was at home and she never missed," asked a worried mother about an independent adolescent. Certainly, she never missed attending when she was at home, but the ideals and habits of Christian living had a hard time to enter her life when they had to **hurdle her unhappy condition of mind.**

On the one hand, a boy may first learn the meaning of prayer at home, at church, or at a summer camp under such conditions that he is confused, embarrassed, and made miserable by being urged in public to pray. On the other hand, he may learn it in a friendly class group, or by camp fire at a church camp where everything answers his inner needs and he and his companions and

leader join naturally in prayer before turning in for the night. Whatever has been associated with a satisfying experience tends to become a permanent part of character.

Such are some of the elements that enter into the growth of character and the effective leader is familiar with them.

VI. AN UNDERSTANDING OF A YOUTH PROGRAM

ONE of the words most widely used today in connection with the leadership of youth is "program." If leadership is to be really effective there must be a clear understanding as to what is meant by this word.

Sometimes the word is used to indicate a manual or handbook that is packed with valuable suggestions and materials for leaders of youth; these are really materials for use in a program, but are not the program itself.

At other times the word indicates a list of things to do with a group; these, of course, will help in carrying out the program of a group.

Again, the word indicates a list of printed topics, or lessons, that a group will carry out together by study, discussion, and in other ways; these will help but are not the program of the group itself.

Still again, the word is used to cover a set of requirements for the winning of certain badges, awards, honors, or other recognitions; these may provide helpful incentives to encourage a wholesome participation in a program, but they are not a program in themselves.

All of these are in reality **program materials,** and the wise leader will use them all and many others beside.

As used in this paper, however, a program is taken to be **a method of so using curriculum, that is, materials, the experiences and activities of youth itself,** and the **experience and personality of the leader, in guiding youth through his life situations, that he may achieve full-rounded, Christian personality.**

Two examples will help to make this clear.

In a certain class, a pageant was being prepared which was intended to cultivate racial friendship and to provide an offering for a colored settlement. There were, of course, program

materials in the form of the pageant itself. However, in carrying out the activity, attention was centered only upon the mechanics of the pageant. No study was made of the needs of the settlement or of the people whom it served. No attention was paid to the many fine qualities of the colored people as a basis for real understanding. The object of the pageant was only a brilliant performance before the public. Dissension arose as to the assignment of parts, the class was split into two social groups, and the project ended with the natural leader of the group saying as she prepared to go home after all was over, "Well, I hope Miss ———— and her gang of pets have had enough of her confounded niggers." The result was a social misunderstanding even among the members of the group itself, which was a flat denial of the spirit and purpose of the enterprise. Which was "the program" of that group: the printed materials, or the activities and the way in which those activities were carried out?

Again, a group of twelve-year-old girls was to participate in a worship program by a brief sketch. One girl was not present when the duties were assigned and her only share was to go up at a certain time and place a chair suitably on the platform. And yet, the spirit of class loyalty was so strong and so fine, and the activity was carried on in such a way that she thought of the whole enterprise as her own, shared in it as devotedly as any, and was as happy over its success. The actual program of that group was not a printed sketch or a few lines to be learned and given in a certain way; it was a method of so using the experience of the girls and the personality of the leader that out of it all there came a keen satisfaction in working with other folks.

VII.—A SKILLFUL USE OF THE PRINCIPLES OF PROGRAM-MAKING

EFFECTIVE programs do not come just by chance. If the activities of a group are to be the most fruitful in producing Christian character **they will not just happen.** Certain principles will underlie the choosing and the carrying out of these methods and activities and in the use of these principles there will be a real skill on the part of the leader. These principles of program-making may be briefly stated as follows:

1. AN IDEAL AND OBJECTIVE

Program-making compels a leader to ask himself what he wants to see happen in the lives of his members. He will undoubtedly state this ideal in terms of Christian living. At the same time, he will not seek to superimpose his own ideal upon the group, but will provide opportunity for the group to think constructively in evaluating ideals and choosing what theirs is to be. So the ideal itself will affect, not

only the choice of activities, but the spirit and the method that prevail in carrying them out.

2. PARTICIPATION BY THE MEMBERS

It is easy for a leader to dominate a group. The members often agree to do certain things just because the leader has proposed them. Is the purpose of the leader merely to get certain things done, as activities in themselves, or is he concerned mainly that some result in character should actually come to pass in the lives of his members? If it is the latter, how will he most effectively do this, for example, by announcing to the group exactly what they are to do next, or by sharing with them in the task of discriminating, of investigating, of weighing the values of one thing as against another, and so of choosing? Their participation is vital to any successful program.

3. PUTTING A MOTIVE INTO ALL OF LIFE

The program of the church cannot, and should not, monopolize all the time of the members of the group. At the same time the leader of youth believes that a Christian character should be lived out everywhere. How can this be brought about? One effective way is to use the activities that the church does control or guide in such a way that a motive will be supplied to **run through all of life.** Effective leadership keeps this in mind and provides for it in program-making.

4. BEGINNING WHERE THE MEMBERS ARE

One of the oldest ideas in education is that the teacher proceeds from that which is already known and familiar to the pupil to that which is not yet known. In choosing the activities and interests that a group will share together it is always essential to begin where the members now live, with their interests, problems, attainments, and ambitions.

5. CHOOSING PROGRAM MATERIALS

No matter what activity the group engages in it will need some materials and helps. If it be a study class, a worship service, a hike, a baseball league, a discussion on prayer, or no matter what it be, the leader and the group will need materials to help make the activity valuable. These materials should be carefully chosen.

How do groups usually choose the materials to use in carrying out their program?

As we examine the work in which groups engage we discover that such materials are chosen usually for one or the other of three reasons. In one case the materials and activities are **prescribed**; in another they are **adapted from prescribed materials**; and in the third they are **chosen on the basis of discovered needs and interests.**

For example, thinking only of the Sunday session of a class, the leader discovers that his boys are interested in only one subject—the cotton mill has closed down and they are out of work; to what job shall they turn next? In a strictly **prescribed** program, the leader pays no attention to their problem because the lesson is on the life of Paul. In an **adapted** program the leader goes on with the lesson on Paul, but tries skillfully to give a vocational turn to the lesson. In a program **chosen on the basis of discovered needs** the leader grasps the need and interest ready to his hand, discusses vocational training and ideals, and with the group embarks upon a study of vocations and life-work choices from a Christian point of view.

a. Prescribed Program Materials

The result of using **prescribed** program materials depends, for one thing, upon the extent to which topics and projects arbitrarily chosen will chance to fit in with the immediate interests, problems, and needs of the group. If they do so fit in, the results are in added measure good. If they do not so fit in, and in the vast majority of cases they, of necessity, will not, then the success of the program must be achieved against the handicap of this lack of initial interest and need; the program will, as a result of this fact, meet with success only in proportion as the leader is able to make an adjustment and an "adaptation" of his program material to the present interests of his group.

b. Adapted Program Materials

In the **adapted** type of program, the prescribed program is used only as a basis while it is freely adapted, amended, and adjusted to local needs. Some examples of this are as follows: graded lesson courses that are used as electives, rather than as prescribed for certain years and classes;

topics for young people's societies that are recast by the local group, with some omitted and others added to meet local needs; a badge system which provides prescribed badges but with the list of badges to be worked for chosen by the group, as is frequently done with Boy Scouts, Trail Rangers, Camp Fire Girls, and so on; the programs of Canadian Girls in Training and Canadian Standard Efficiency Training as usually employed; the Christian Citizenship Program; the Girl Reserves, and others.

This type is probably second in the list in regard to extent of use, although it is a growing method. The results are, on the whole, better than with the first type because it uses all the materials of that method and yet begins with a greater certainty of an initial interest. Of course, there are individual leaders who secure better results with the first than other leaders do with the second, but, on the whole, better results will follow the use of the latter because, by it, leadership and teaching will be more closely related to life itself.

c. Program Materials Chosen on the Basis of Need and Interest.

In the third type, where the program and the materials are **chosen on the basis of need and interest,** the leader and the group begin together on a process of discovering what their immediate problems, needs, and interests are. This might be done in several ways, as are set forth in the sections of these materials on "How a Leader Proceeds with a Group" and "How to Study Individual Growth." When a group has thus studied their needs the problem of program building does not center merely around the question, "What shall we do" but they will consider "What activity do we need first or most?" In other words it becomes a matter of choosing those things which will result in a balanced and complete program for life.

In some cases the teacher may already be conscious of specific needs on the part of the class. He may therefore present to them a list of problems or projects which are within the range of these needs and some which the class may be asked to select; these will be the center of the work for a period of time. Or it may be that a pressing problem appears in the class or community, such as an election campaign with a moral issue, a law enforcement problem, a new church plant, a missionary deficit, a moral breakdown on the

part of some well-known man, and so on; this is of enough interest to be studied by the group. In any case some event or felt need or problem so focuses attention that if that issue is made central in the program of the group **there would be created ready to the leader's hand an initial interest, a sustained attention, a mental alertness, and a spiritual sensitiveness** that would certainly ensure the best results in character development. Out of this interest the program of the group takes its start. Materials, tasks, literary resources, activities, are all chosen in the light of this compelling central interest; they are chosen often by the group itself.

As the group proceeds with the solution of the problem they will realize the necessity of discovering certain underlying principles upon which to decide the right basis of conduct. As they seek to formulate principles to guide their own lives, they will go back, of their own accord, to discover what principles in the Bible relate to the problem. Other literature will also be studied. In many cases studies and curriculum materials have been prepared, to which pupils should be referred.

A satisfactory solution of one problem may lead the group to solve many other problems that grow out of it.

In the use of this method certain things should be kept in mind.

For example, as the work of the group goes on the leader will need to ask himself often if the primary and deep needs of the group are being met, or if only superficial matters are being dealt with.

Also, he must be conscious of the fact that there are certain major experiences and problems which are within the right of youth to face and so it may be necessary at times for the leader to introduce problems and issues himself; in doing so, however, the skillful leader will help the group itself to select these experiences and will not impose them upon the group.

Again, there is a tendency for this method to result in what someone has called mere "opportunist" leadership and teaching; such leadership pays no attention to any goal in character development, does not use materials of any kind, fails to bring to bear upon the problem the experience of the race in other people, and is in danger of becoming mere aimless discussion.

Finally, it should be said that this type of leadership is the most difficult of all, and makes the most severe demands upon the time and capacity of the leader.

The committee is profoundly conscious of the good results achieved by leaders of youth who have used all sorts of methods, or who have been conscious of no method at all, and it gladly pays tribute to them all. It is also conscious of the vast unfinished task that lies ahead of the church in the unclaimed and unchristianized resources of its youth. It believes that greater results will be added to all the good already being done if more of those who now employ the first type would gradually accept some of the spirit and principle involved in the second, and so move on into that list; and also if more of those whose practice now places them in the second would be allured by the spirit of the third and deserve to be classified there.

VIII. A WISE USE OF GROWING LOYALTIES

YOUTH is a time for developing loyalties. Boys and girls and young people will become loyal to something and to someone because loyalties enter so deeply into life. This capacity, like any other in youth, can be used by the leader for either a bad or a good end.

In the work of the two leaders who were mentioned in the opening page of this section, two things were quite prominent. One was the very strong and loyal devotion on the part of the young people to the leaders who had meant so much to them. This loyalty was deep, sacrificial, quite strongly personal, and enduring. It meant a great deal in the success of all the work that was done. At the same time, there was another quality about the leadership in this church; when the man and woman left that town at about the same time there was no drop in the loyalty of the youth to the work of the church and the community. They regretted keenly the loss of their friends, but, through the satisfying medium of that friendship, they had been so strongly built into the life of the church that they went steadily on their way when their own personal leaders had left.

These leaders did not exploit youth for their personal ends and satisfactions as some leaders do. They recognized that personal loyalty and attachment are inevitable and in fact

quite indispensable to good leadership, but they did not make such loyalty an end in itself; they used it for building a greater and more lasting loyalty, namely, to God, to the church, to the Kingdom, and to Christian ideals of living.

These leaders respected the personalities of their boys and girls and young people. They were anxious above all else to see life grow and its powers emerge. They realized that it is possible for a leader to be too strong in some ways, to dominate the lives of others, to crush out their initiative, to restrict their ability to think and decide for themselves, to weaken rather than strengthen their wills, and to make them but copies and mouthpieces of their leaders. This springs usually from a selfish attitude on the leader's part and a desire to tie young people to himself or herself alone. These two leaders, however, had too deep a respect for the personalities of their young people ever to do this. As a result, they did not handicap their youth by allowing them to get these "crushes" that are often so pleasing to the vanity of a short-sighted leader and so paralyzing to the boy or girl or young person.

IX. A WHOLESOME PERSONALITY

ALL the qualities that enter into good leadership will accomplish certain things in the hands of one leader and vastly different things in the hands of another. The difference in result lies in a difference in what we sometimes call **personality.** Personal qualities in the leader always count for much in leadership. Such qualities are not easy to define.

Sometimes, such a personality seems to rest upon **personal attractiveness.** Just mere beauty in the popular sense will help, provided it is backed up by other good qualities. But, of course, it is not at all essential. No reader of these words will go from them to the mirror to determine, in terms of mere beauty, his or her fitness to lead!

Personal charm is often present in good leaders. Personal attractiveness is, of course, always an advantage, but charm is often independent of face and form; it springs from an alert mind, a mobile, expressive face, a pleasant voice, a ready smile, and a direct, friendly manner. Neat and well-kept clothing helps. Youthfulness of spirit will

always win youth. "Sixty years young" was the effective slogan of one leader. A sense of humor is a stand-by in many difficult situations. The leader will need it sometimes when he least expects to. Poise is a quality that youth always admires and unconsciously absorbs.

Another factor in a wholesome personality is the unification of the personality around some worthwhile center. Such a central purpose will give strength and power to personality and so increase the usefulness of the leader. It will give him ease in all situations and relieve him from the fears and inhibitions that prevent his sharing in the life of the group. When that center is a concern for the highest good of the persons in his group, then personality becomes peculiarly strong and helpful.

X. GROWING CHRISTIAN EXPERIENCE AND CHARACTER

UNLESS the leader himself has a growing Christian character and a vital Christian experience he cannot help youth to develop Christian experience and character. This quality, then, becomes the essential one in this work; without it the others are valueless.

One of the things that we know about the human mind is the fact that what is really in the mind will somehow find its way into our active life. If what we really are within is denied a chance to express itself through our concious thought and choice, it will affect us unconsciously and shape the tone of the voice, the posture of the body, the glance of the eye, and the unconscious ways in which we express ourselves. This is a profound law by which our lives are governed. It is this law that makes the inward possession so important because after all what is actually there will sooner or later find its way out. In the leadership of youth, then, whatever the Christian religion may mean in the inner life of the leader will, by both conscious and unconscious paths, work its way outward into the conduct and attitude of the leader and so into the lives of those who are in the group. In all of this the true leader makes wise and constant use of the divine, spiritual forces that are opened up to the soul through meditation and prayer.

So, then, our discussion has covered some of the qualities that enter into effective leaders of youth. We have seen that a controlling desire to serve young life marks an effective leader; a knowledge of the characteristics of youth; contact, close and sympathetic, with youth; a clear vision of the goal in character that one desires to reach; an understanding of what a program really is; a grasp of tried and tested ways of approaching the problem; the building of loyalties in the wisest way; a wholesome and attractive personality; and a personal character that is sincerely Christian; these, many people believe, have entered into the best leadership that they have observed. Good work with youth, it may be fairly said, has usually been marked by all or nearly all of these qualities. They are considerations that every leader will need to keep in mind, to return to frequently as his work goes on, and to stimulate and correct him as he proceeds in the difficult but challenging task of leadership.

QUESTIONS FOR THE LEADER

1. Do you agree with the treatment in this section as to the marks of effective leadership?
2. Would you leave out some of the ten points? Which ones?
3. Would you add others to the list? Which?
4. Do you know some leaders whose leadership you could analyze in the light of this section? The following table may help you in this.

Pick out in your acquaintance the best leader you have known; let it be someone whose work in close contact with a group you have seen and not merely some national leader whose reputation you have known; then choose the poorest leader you know; and then study your own leadership in the light of these ten qualities, or of others that you may add to the list. Such a study will help you greatly in seeing why one leader fails and another succeeds.

Qualities of an Effective Leader

Questions It will be noted that the questions, 1 to 5, proceed from the worst to the best qualities	The Best Leader I Know Yes? No?	Poorest Leader I Know Yes? No?	Myself Yes? No?
1. A Passion to Serve Youth			
(1) Did he (or she) actually *dislike* young people?			
(2) Did he (or she) serve them *for personal ends?*			
(3) Would he (or she) serve them only *when convenient and easy?*			
(4) Would he serve them *at personal cost?*			
(5) Did he *kindle* a like passion *in others?*			
2. A Knowledge of Youth			
(1) Did he scorn such knowledge?			
(2) Did he have a *defective* knowledge?			
(3) Was his knowledge based upon *casual observance?*			
(4) Had he also studied *books* on youth?			
(5) Had he *helped others* to understand youth?			
3. Comradeship with Youth			
(1) Did he *avoid* such contacts?			
(2) Did he make such contacts in an *objectionable* way?			
(3) Were such contacts only *accidental?*			
(4) Did he *seek* such contacts?			
(5) Did he *help* youth to contact with other leaders?			
4. Vision of the Goal			
(1) Did he *scorn* an all-round ideal?			
(2) Was he satisfied with a *one-sided goal?*			

Questions	The Best Leader I Know		Poorest Leader I Know		Myself	
	Yes?	No?	Yes?	No?	Yes?	No?
(3) Did he define his task in terms of *all-round living?*						
(4) Was his goal *specific* or vague?						
(5) Has he *read* on this subject?						
(6) Did he *guide* other leaders to broader vision?						
5. Appreciation of Character-building Process						
(1) Did he *scorn* such as "highbrow stuff"?						
(2) Did he use *faulty* principles?						
(3) Did he *understand* good principles?						
(4) Did he begin with *interests* of his group?						
(5) Did he *help* other leaders?						
6. Understanding of a Program						
(1) Did he *avoid* new ways of thinking of a program?						
(2) Was he *satisfied* with present ideas?						
(3) Was he a *follower?*						
(4) Did he think of his program *as his way of working with a group?*						
(5) Did he *help others* to better ways of leadership?						
7. Use of Principles of Program Making						
(1) Did he *avoid* new ideas in this matter?						
(2) Were *printed materials* all-important to him?						
(3) Did he do *unthinkingly* what other said?						
(4) Did he begin with *interests* of his group?						
(5) Did he *help* other leaders?						

Questions	The Best Leader I Know		Poorest Leader I Know		Myself	
	Yes?	No?	Yes?	No?	Yes?	No?
8. Growing Loyalties						
(1) Did he build loyalties to *himself?*						
(2) To an *institution* only?						
(3) To ideals of *service in the kingdom?*						
(4) Did his young people *go on* without him?						
(5) Did he ever *help other leaders* in this regard?						
9. Personality						
(1) Did his personality *repel* others?						
(2) Was he *careless* and *unattractive?*						
(3) Were people *attracted to him?*						
(4) Did his personality *give him leadership?*						
(5) Did he *aid others* in personal development?						
10. Christian Character and Experience						
(1) Was he *immoral* in his own life?						
(2) Did he regard Christian experience as *not essential* in leadership?						
(3) Was he in a *formal* way a Christian?						
(4) Did Christianity *mean much* in his experience?						
(5) Did he *aid others* in Christian experience?						

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by forty denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A Book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the forty denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, Conventions, and Leadership Institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' Conferences in the Local School.**

(6) **Summer Schools and Summer Training Camps and Conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

FURTHER READING FOR LEADERS OF YOUTH

1. **Religious Education in General.**
   How to Teach Religion—Betts
   Church School Administration—Ferguson
   What is Religious Education—A. J. W. Meyers
   The Project Principle in Religious Education—Shaver
   Training the Devotional Life—Weigle and Tweedy
   The Organization and Administration of Religious Education—Stout
   The Educational Task of the Local Church—Bower

2. **Religious Education of Youth.**
   Handbook for Workers with Young People—Thompson
   Leaders of Girls—Espey
   Community Forces for Religious Education—Early Adolescence—Fiske
   Group Leaders and Boy Character—Gregg
   Leaders of Youth—Harris
   Youth and the Church—Maus
   Youth Organized for Religious Education—Maus
   Girlhood and Character—Moxcey
   Religious Education of Adolescents—Richardson
   Psychology of Adolescence—Tracy
   Agencies for Religious Education of Adolescence—Munroe
   Church's Program for Young People—Mayer
   Teaching Adolescents in the Church School—Shaver
   Teaching the Youth of the Church—Maus
   Psychology of Early Adolescence—Mudge
   Psychology of Middle Adolescence—Moxcey
   Psychology of Later Adolescence—Mudge
   Famous Hymns—Bonsall
   Indoor Games and Socials for Boys—Baker
   Games for the Playground, Home, School and Gymnasium—Bancroft
   Studies in Adolescent Boyhood—Burr
   Stories for Talks to Boys—Cheley
   Following the Dramatic Instinct—Ferris
   Girls' Clubs—Ferris
   The Dramatic Instinct in Religious Education—Galloway
   Graded Social Service for the Sunday School—Hutchins
   Pageantry and Dramatics in Religious Education—Meredith
   The Church at Play—Richardson
   Phunology—Harbin
   Handy—Recreation Service, Chicago
   Games—Laporte
   Drama in Education—Overton
   A Church and Community Program of Recreation—Powell
   Young People's Work for Young People—Kirkpatrick
   The Christian Endeavor Manual—Clark

Additional program materials for each age group, Intermediate, Senior, and Young People, including Sunday-school lessons, home and foreign mission study text books, Young People's Society programs and materials, and helps for class and club activities may be secured by writing the Missionary Boards, Boards of Religious Education and Publishing Houses of the respective denominations.

Season of 1928-29 Date .....

ENROLLMENT OF CO-OPERATING CHRISTIAN QUEST GROUP

Note: In order to secure the best results from the use of these materials the Committee believes that EACH GROUP USING THEM SHOULD BE LISTED IN THE HEADQUARTERS OFFICE OF THE ORGANIZATION TO WHICH IT BELONGS. In this way suggestions can be sent to the group and the group can in turn report its experience for the guidance and help of others. For this purpose this form for such enrollment is provided.

We hereby register the following group as one that is willing to co-operate in using the materials of the Committee on Religious Education of Youth, and in reporting the results.

1. Connection of the Group.

Name of Group .....

Name of Church or other organization .....

(Please give name of group, such as Organized Class; Organized Department; Young People's Society; Hi-Y Club; Girl Reserve Club, etc. Also be specific in naming the church or other organization.)

2. Program of the Group.

We agree to give the materials issued by the Committee fair trial and diligent use by undertaking as many as possible of the plans proposed for

Three months? ..... Six months? .....

3. Our Organization.

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Committees .....

No. of members ..... No. Male .....

No. Female ..... Age Range .....

4. We agree to report to our own headquarters agency the result of our experience in the use of the plans proposed and of any others used by us.

Send this form to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

CO-OPERATING GROUPS WILL RECEIVE WITHOUT CHARGE AT INTERVALS SUGGESTIONS IN REGARD TO THE USE OF THESE MATERIALS

From "Qualities of
An Effective Leader"

The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.

REPORT OF EXPERIENCE
of
CO-OPERATING CHRISTIAN QUEST GROUP
for use of
COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Name of Group Reporting .....

Name of Church or Other Organization .....

.....

1. **Getting Acquainted**—Was this done?
   How? What results?

2. **Unifying the Group**—Was this done?
   How? What results?

3. **Setting the Goal**—Was this done?
   How? What results?

4. **Studying the Growth of the Members**—Was this done?
   How?
   Plan I Plan II Plan III

5. **Building the Group Program**—Was this done?
   How? What was planned?

6. **Choosing the Members' Purpose**—Was this done?
   How?

7. **Choosing the Leader's Objectives**—Was this done?
   How?

8. **Carrying Out the Group Program**—Was this done?
   How? What results?

9. **Testing the Results**—Was this done?
   How? What results?

10. **What else** did the group do?

Note: If the items on this page have already been reported on for your group in connection with some other pamphlet, it is not necessary to repeat them here.

See other side of this report on which to report on this pamphlet

"Qualities of An Effective Leader."

REPORT ON THIS SECTION "QUALITIES OF AN EFFECTIVE LEADER"

In what ways was this section used?

Did you make any further study of needs and development of youth? How?

Did you make any further study of general principles? How?

Did you make any further study of meaning of a program? How?

Did you use chart for evaluating leadership of others? What results?

In what ways was this section helpful?

At what points did you want some specific help that this section did not provide? (Name in detail the sort of help you wanted).

At what points was the material weak, or impracticable?

Please name those sections in this material that meant nothing to you. Give reasons.

Please describe in detail the ways in which you would suggest that this section be strengthened.

No. in group ..... Male ..... Female .....

Age Range .....

Time covered by this report .....

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Send this report to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., by whom the form will be forwarded at once to the proper office.

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